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***Literature and the Scottish Reformation.* Edited by Crawford Gribben and David George Mullan. (St Andrews Studies in Reformation History.) Pp. xix+268. Farnham–Burlington, Vt: Ashgate, 2009. £55. 978 0 7546 67125 5**

Jane Dawson

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and Jesus ‘the just but merciful Friend’ (p. 94) with whom Scots empathised on a humane level, Mary had a far wider range of roles – as divine mother, as God’s chosen vessel, as a divine entity not quite linked but yet not quite separate from the Holy Trinity and, most strikingly, as ‘virtual co-redeemer’ (p. 186) with Jesus in interceding with God on behalf of humanity. Interdisciplinarity is a central approach in the text, and the visual element of this is supported by a collection of high quality plates, which is well meshed with accompanying discussion throughout. One of the major successes of the book is the way in which it demonstrates the ordinariness of late medieval piety in Scotland, in both the day-to-day sense of ritual, liturgy and worship, and in terms of Scotland’s location squarely within the realm of late medieval European Catholicism, right up to the seismic juncture of 1560.

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STEVEN JOHN REID

Literature and the Scottish Reformation. Edited by Crawford Gribben and David George Mullan. (St Andrews Studies in Reformation History.) Pp. xix + 268. Farnham–Burlington, VT: Ashgate, 2009. £55. 978 0 7546 67125 5
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The volume’s title quietly flags up an important distinction. The contributors are concerned with literature and the Scottish Reformation rather than literature in the Scottish Reformation. For much of the volume the reader is assumed to possess considerable familiarity with the main events and characters inhabiting the literary and religious worlds of early modern Scotland. The self-consciously non-denominational approach and the examination of different aspects of the interaction of literary and religious ideas and practice during the early modern period does offer a welcome variety. However, the effect is more like a rainbow coalition than a predominant colour. The collection is divided into three main sections – ‘Contexts’, ‘Texts’ and ‘Reception’ – and while such categories offer a clear strategy, they only provide the loosest of threads to bind the chapters together. There are a range of detailed and specialist studies of specific authors with Sir David Lindsay and John Knox each being discussed in two separate essays. A direct explanation of the premises underlying the book is provided in the introduction. Gribben challenges the view commonly held within literary circles that the Scottish literature produced during this period was of little importance and places his defence of Reformation writings within the wider debate concerning the canon of Scottish literature. A different type of overview is provided by the other editor, with Mullan’s survey of writing during the Reformation laying the foundation for subsequent essays. Mullan’s concluding thoughts, helpfully showing how the Bible remained as a key constant, does give extra glue to hold the volume together. Within the ‘Context’ section, Allen makes a strong and convincing plea for the importance of neo-Latin literature. He underscores the valuable point that, with the exception of liturgy and biblical translation, the choice between Latin and the vernacular was not made upon confessional grounds. Being seen to be within the mainstream of European intellectual life by publishing in Latin was as important to Protestants as to Catholics. More generally, Scotland was an active exporter as well as an importer of culture during this period. Having rehabilitated neo-Latin writings, it was a pity that the

volume contained no essay upon Scottish Gaelic literature. More narrowly focused studies were placed within the 'Texts' section. In addition to two interesting pieces on Knox, one on Lindsay Montgomerie and Hume of Godscroft, James VI is examined as a religious writer. The late 1580s saw this royal author cement his Protestant reputation and align himself with European Protestantism. Also linked to James's role and cleverly using Henry Lok's work as a case study, Serjeantson redresses the 'normal' assumption that literary influences between England and Scotland only flowed from south to north. The section on 'Reception' brings together very different approaches and subjects. Scullion discusses the production of Lindsay's *Satyre* during the twentieth century and why it has been performed in Scotland at particular junctures. By contrast Dotterweich's essay on Murdoch Nisbet's Scots translation of the New Testament fixes upon sixteenth-century reception and traces how that particular text brings to light new detail about the early Protestant underground movement. In a pleasing and varied manner this volume substantiates Gribben's claim that this period's literature has been unfairly downgraded and the essays provide a fine start to its rehabilitation.

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JANE DAWSON

Infant milk or hardy nourishment? The Bible for lay people and theologians in the early modern period. Edited by M. François and A. A. den Hollander. (Bibliotheca Ephemeridum Theologicarum Lovaniensium, 221.) Pp. xviii + 492 incl. 91 ills. Leuven: Peeters, 2009. €80 (paper). 978 90 429 2144 3
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The title of this collection of eighteen papers, first delivered at the annual meetings of the Dutch-Flemish research group *Biblia Sacra* between 2005 and 2007, refers to the two conflicting attitudes to the Bible which became particularly apparent at the time of the Reformation. Should the Bible be circulated in the vernacular among the laity or should it be restricted to theologians? Certain articles touch on this theme – the piece by Paolo Sartori on the debate about the extent of Jerome's authorship of the Vulgate, Jean-François Cottier's study of Erasmus' paraphrases, the paper by Wim François on the opposition to the diffusion of the Bible in the vernacular led by Noel Beda and Petrus Sutor in Paris, Bettye Chambers's analysis of sixteenth-century French Bibles, and the more general survey of Bibles printed between 1477 and 1520 by August Den Hollander, who emphasises the role of the laity in the production of religious books in the vernacular. But most of the papers deal with disparate aspects of the Bibles and the spirituality of the period. In her opening piece on the Delft Bible of 1477 (the first book to be printed in Dutch) Katty De Bundel thus studies the translation of Ezekiel and argues that, like most of the other books, it was the work of Petrus Naghel, while Herbert Migsch examines the Delft text of Jeremiah and claims that it was based on the Latin of the Gutenberg Bible. The collection ends with Mark Elliott's survey of the commentaries on Leviticus xvi by Cornelius a Lapide, Henry Ainsworth, Johann Piscator and Abraham Calov in the seventeenth century. Some of the contributions have considerable merit. Gwendolyn Verbraak's paper on the octavo editions of Tyndale's Bible published in Antwerp in 1536 is a good example of the application of the method of typological investigation